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e are those who give and
not pain in giving, nor do
eek joy, nor give with
ulness of virtue . . .
gh the hands of such as
God speaks.

—Kahlil Gibran

On March 8, churches will observe One Great Hour of Sharing (see page 3)

Hymns for Lent

Deep were his wounds, and red,
On cruel Calvary,
As on the Cross he bled
In bitter agony;
But they, whom sin has wounded sore,
Find healing in the wounds he bore.

He suffered shame and scorn,
And wretched, dire disgrace;
Forsaken and forlorn,
He hung there in our place.
But such as would from sin be free
Look to his Cross for victory.

His life, his all, he gave
When he was crucified;
Our burdened souls to save,
What fearful death he died!
But each of us, though dead in sin,
Through him eternal life may win.

(No. 80, Service Book and Hymnal)

This simple but interesting tune was composed for the new Hymnal by Leland Sateren. Mr. Sateren is well known as the composer of many anthems and as director of the choir of Augsburg College (LFC) in Minneapolis, Minnesota. He is represented five times in the Hymnal, with two original compositions, one harmonization, and two arrangements.

The Lenten poem which Mr. Sateren used for this melody was written by William Johnson, a resident of Lindstrom, Minnesota, who had to leave school after the eighth grade.

The Midwest can take full credit for this new Lenten hymn.

In this issue . . .

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The Church in Today's World
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The Church provided clothing, food, and medicine for this little boy and for other flood victims of the Han River in Korea.

problems of Korea, but there are virtually no hospitals here for the treatment of this disease.

The only practicable way to treat people, therefore, is in their own homes. That is how we run most of our tuberculosis program in Korea.

Our nurses explained to Pyon Yong Chae how she could best prevent the disease from spreading to her family. But isolation is not easy in such crowded quarters, and the whole concept of infection is unknown to Korean country people, who feel that disease is something that either happens to you—or does not.

For a time, all went well with Pyon Yong Chae and her family. She took her medicine, ate her cheese and drank her milk, all supplied by the clinic.

She was cared for by her ten-year-old daughter, Yu Sun Ja, who did all the cooking and looked after her five-year-old sister.

A year after she had started treatment, however, Pyon Yong Chae presented her family with a baby boy and soon afterwards became very ill.

Small Yu Sun Ja now had the new baby to care for

Who Labor and Are Heavy-Laden

By Eve Gold

gine a small, two-roomed, straw-roofed hut—cold, and damp—enclosed in a little muddy courtyard nded by straw fences, set among the rice fields of Korea, far from any city or town.

s is the miserable home of a typical Korean rice family.

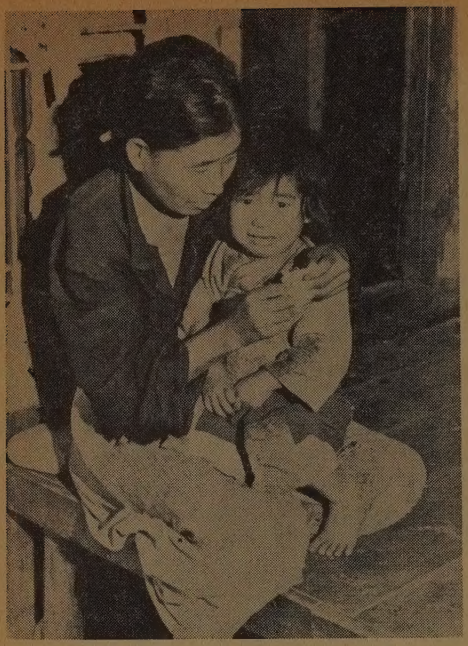
ltiply it by the thousands that dot the rice field of Korea and we have something of the picture e homes of hundreds of thousands of poverty en persons who struggle to sustain life in an effort o us—at home—would seem irretrievably doomed lure.

e life goes on pretty much as it did 4,000 years Men and women work on the land as the seasons e, and struggle to keep the family fed, clothed, oused.

Yong Chae was the mother of a rice field family. t 37 years old, she had three children living. had died, as many babies and young children Korea.

en she came to our clinic, she was suffering from onary tuberculosis. This is one of the major health

Vital help is given to tuberculosis victims at this clinic in Sapyko, Korea. Miss Gold, author of this article, is a British public health nurse on the staff of the clinic.



Mothers without treatment, such as this one, transfer tuberculosis to their children.

as well as everything else. But Korean girls are accustomed to taking care of their younger sisters and brothers, and it is quite usual to see young girls carrying babies nearly as big as themselves on their backs.

As the weather became very hot, the mother grew steadily worse. She was desperately thin and could not live much longer, yet she was always gracious when we visited her, and treated us with traditional Korean courtesy.

Even when too exhausted to talk, she always would smile with gratitude. And, though her family was desperately poor, she always wanted to pay in some way for anything we could do for her or give her. Just two days before she died, Pyon Yong Chae insisted on our taking a few beans she had set aside for us, though they would have provided a meal for part of her family.

That was the last time we saw her. But I always wonder . . . if there had been a good hospital we could have taken her to . . . if the family could have paid for treatment . . . if they would have agreed to her going . . . would Pyon Yong Chae be alive today?

Useless thoughts, perhaps—but it is hard not to wonder, to wish and to hope that someday we will be able to do something more for such people as she.

The baby was three months old when his mother died. Under his sister's care, he had become a thriving and beautiful child. We continued to supply dried milk for him. That was about all we could do. Little Yu Sun Ja did the rest, and is still doing it.

She comes regularly to the clinic to collect the m carrying the baby tied on her small back, and lead her little sister by the hand.

It is at once pathetic and charming to see this sole dark-eyed child, with her straight, black shining h awaiting her turn among the mothers and their bab The other women are filled with pity for the th children, and are loud in their admiration of the Yu Sun Ja is caring for her little family. Her ser face lights up with a wonderful smile whenever any admires "her" baby.

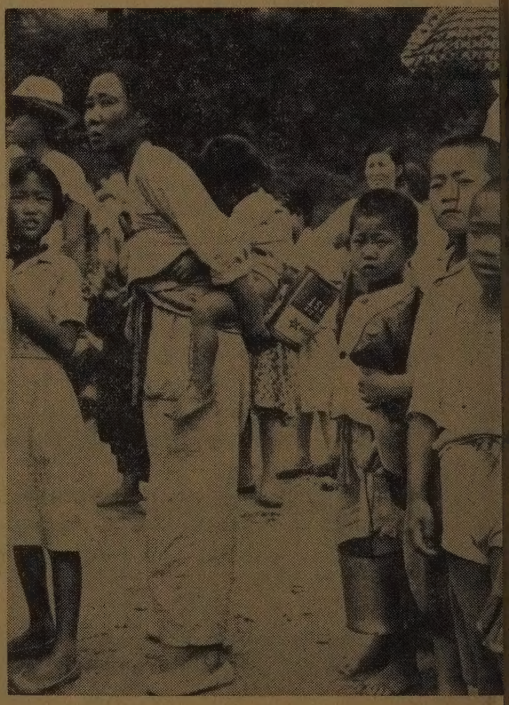
But this is about the only thing that does brin smile to her face, and I often wonder that she is to smile at all.

The dried milk is, of course, a big help, but it wo be of no use without her will to struggle on des almost insurmountable obstacles.

One would not expect to find such toughness i ten-year-old, and it seems dreadful that she sho have so much responsibility and so little fun in lif

There are many little girls like Yu Sun Ja in K today, and there are likely to be many more in years to come.

Anything, therefore, that we can do to help solve tragic health problems in Korea is a step towards suring that no child—anywhere—should have to sh der such intolerable burdens.



Ten-year-old Yu Sun Ja comes regularly to the clinic at Sapyko to collect dried milk for her family.

ne Great Hour
with Lutheran World Action

hrough Lutheran World Action, we extend the hand of ristian love to our brothers overseas who live in the shadow overty, disease, and despair.

WA has reached out in various ways to every continent he world. Eighty countries and territories are included in current program.

he 93 countries and territories which have been aided since 9 are listed below, together with the kinds of LWA aid they eived.

: SC —Service Centers for military personnel.
LWR—Lutheran World Relief food, clothing and medicine.
WS —World Service, refugee resettlement, material aid, church reconstruction and development, exchange of church workers.
M —Missionary work and aid to younger church.
LA —Latin American cooperation.
CWS—Church World Service interdenominational aid.
WCC—World Council of Churches service program.
( ) —This kind of LWA aid discontinued.

Thousands like this Korean boy and his little brother, orphaned by war, have been kept alive by the gifts sent by our churches.

AFRICA	
ria	CWS
ola	(M)
ia	(M)
uanaland	(M)
eroons	(M)-CWS
ot	(WS)-(LWR)-CWS
opia	M
a	CWS
agascar	(WS)
occo	(WS)-WCC
ria	(M)
hwest Africa	(M)
ganyika	M
isia	CWS
of So. Africa	M-WS

ASIA	
na	CWS
a	(M)
g Kong	M-LWR-WS-WCC-CWS
a	M-LWR-WS-CWS WCC
el	(M)-WS-CWS
an	M-LWR-WS-CWS
anon	CWS
aya	M-WCC-CWS
churia	(M)
stan	(WS)-CWS
h Korea	LWR-CWS
a	(M)-LWR-WS
land	CWS
Nam	CWS

NORTH AMERICA	
Alaska	SC
Canada	WS
Costa Rica	LA
Dominican Rep.	LA
El Salvador	LA
Guatemala	(WS)
Haiti	CWS
Hawaii	SC
Honduras	LA
Jamaica	CWS
Mexico	LA
Nicaragua	LA
Panama Canal Zone	SC
United States	SC-WS
Virgin Islands	(WS)

SOUTH AMERICA	
Argentina	LA-(WS)
Bolivia	LA-(WS)
Brazil	LA-WS-LWR
Chile	LA-WS-LWR-CWS
Colombia	LA-(WS)
Ecuador	LA-(WS)
Paraguay	LA-(WS)
Peru	LA-(WS)
Uruguay	LA-(WS)
Venezuela	LA-(WS)

EUROPE	
Austria	LWR-WS-WCC
Belgium	WS-CWS-WCC
Bulgaria	WCC
Czechoslovakia	(LWR)-WS-WCC
Denmark	(LWR)-WS
England	(LWR)-WS
Estonia	WS
Finland	(LWR)-WS
France	WS-(LWR)
Germany	LWR-WS-SC
Greece	(M)-WS-WCC
Holland	(LWR)-WS
Hungary	WS-LWR-WCC
Iraq	(LWR)
Iran	(CWS)-WCC
Ireland	WS
Italy	WS-(LWR)-WCC
Latvia	WS
Lithuania	WS
Norway	(LWR)-WS
Poland	WS-(LWR)
Rumania	WS-WCC
Spain	WS-WCC
Sweden	WS
Switzerland	WS
Trieste	(LWR)-(WS)
Turkey	(LWR)-WCC
USSR	WS
Yugoslavia	WS-LWR

AUSTRALIA-OCEANIA	
Australia	WS
Indonesia	M-LWR-CWS
Japan	(LWR)-(M)-SC-WS-CWS
New Guinea	M
New Zealand	(WS)
North Borneo	M
Okinawa	SC-CWS
Philippines	(LWR)-(WS)-SC-CWS
Taiwan	LWR-WS-CWS

Unity Begins With You--

Third in a series by Robert C. Gremmels

Tracing the Structural Pattern

If The American Lutheran Church is to have more than two million members, differing in backgrounds and scattered throughout the United States and Canada, the next logical question is: How are all these people going to fit together into a unified fellowship? Even though they may be united in spirit, what will make them an organized Church and not just a congenial collection of congregations? How will they work together as a unit? Who will determine the policies? Who will direct the various operations? What will be the role of the laity?

"I think I'm beginning to understand what the new Church is going to mean to me," said Bill Davis. "At least I have a little better idea now as to who's going to be in it. But I don't see how I fit into the over-all structure. Will I be able to serve the Church in any way other than through my own congregation?"

Like most well-meaning laymen, Bill Davis would never think of suggesting openly that either his present Church or the Church to come might be run as a bureaucracy. And he has been an active churchman long enough to know that, although the congregation is the center of one's church activity, Christian service has no boundaries. What Bill really wants to know is how the new Church will be operated, and whether he'll be able to contribute anything to it besides dollar bills.

If Bill Davis examines the organizational chart on the next page he will notice that the new Church is divided into 19 geographical districts, and that each district is divided geographically into conferences composed of congregations. Since everyone in The American Lutheran Church will have to be a member of one of its congregations, this district grouping includes all two million members and equals the Church Body, symbolized at the top of the chart.

Depicted just below the Church Body is the General Convention, composed of about 1,000 representatives (half of them laymen) elected from the Church Body and vested with the highest constitutional authority in the Church. The General Convention, which meets every two years (in October), determines the Church's program and sees that it is carried out.

Whether or not Bill Davis ever serves as an official delegate to a General Convention he will always be represented by voting members from his own conference and district and thus will always have a voice in the affairs of the Church. Here's how it will work: During the district convention immediately preceding a General Convention (districts meet every year) the conference to which Bill's congregation belongs will nominate a specified number of delegates and alternates. So will each of the other conferences. These nominees will then be elected by the district convention.

If Bill Davis is a member in good standing of any congregation in the district he can qualify to serve as a delegate. The only other requirement is that he be at least 21 years of age, which he is. Since there are no restrictions on women delegates, Mrs. Davis will be eligible, too—if she'll admit she's over 21.

Suppose Bill Davis is not elected to represent his district at a convention. Does that mean that he can make his views known to the General Convention only through his delegates? Not at all. Even though the right to vote will be limited to official delegates, each congregation will be permitte send (at its own expense) two cial observers, who will have the to speak from the convention flo any time. Thus Bill will have i tant voice representation from his community—and chances are, he self will be chosen an official obs at some time.

"All this sounds pretty democr said Bill, "but I still have a ques The General Convention will b session for probably a week or so two years. That's not very long. runs the Church the rest of the ti

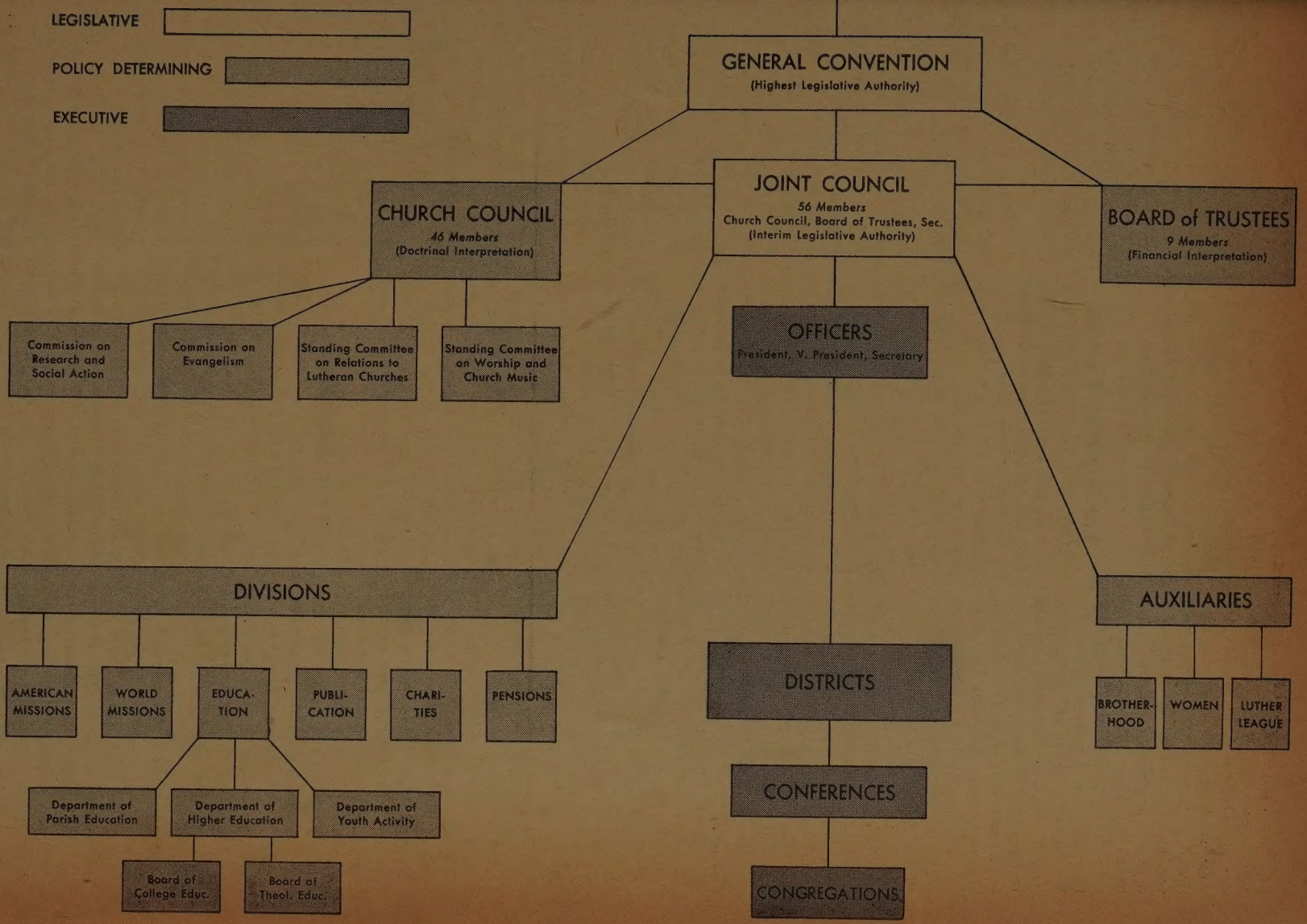
The answer to Bill's question is simple—the officers and boards w the General Convention desig If Bill will refer again to the or zational chart he will observe t black vertical line runs from the representing the General Conve to the box representing the Joint C cil. The Joint Council is the in legislative authority and, in terminology, "runs" the Church the General Convention is not i sion.

Because the Joint Council is a complex group, Bill Davis will ably get a clearer picture of its tions if he first looks at its compo In other words, what will be join make it a Joint Council?

The Joint Council will be com of the Church Council, the Boa Trustees, and the secretary of Church—a total of 56 persons, half of them laymen.

The Church Council

The Church Council, which be dubbed the spiritual wing o Joint Council, will be made up o president of the Church (servi chairman), the vice-president, t


LEGISLATIVE
POLICY DETERMINING
EXECUTIVE
GENERAL CONVENTION
(Highest Legislative Authority)
CHURCH COUNCIL
46 Members
(Doctrinal Interpretation)
JOINT COUNCIL
56 Members
Church Council, Board of Trustees, Sec.
(Interim Legislative Authority)
BOARD of TRUSTEES
9 Members
(Financial Interpretation)
Commission on Research and Social Action
Commission on Evangelism
Standing Committee on Relations to Lutheran Churches
Standing Committee on Worship and Church Music
OFFICERS
President, V. President, Secretary
DIVISIONS
AMERICAN MISSIONS
WORLD MISSIONS
EDUCATION
PUBLICATION
CHARITIES
PENSIONS
Department of Parish Education
Department of Higher Education
Department of Youth Activity
Board of College Educ.
Board of Theol. Educ.
DISTRICTS
CONFERENCES
CONGREGATIONS
AUXILIARIES
BROTHERHOOD
WOMEN
LUTHER LEAGUE

district presidents, one lay representative elected from each district, and three parish pastors and three laymen elected at large by the General Convention. The district lay representatives will be elected for a term of six years and may succeed themselves once. The representatives elected at large will serve one six-year term only. The Church Council will meet at least once a year, and additional meetings may be called by the president.

The chief duty of the Church Council will be to supervise the Church in all spiritual matters not otherwise assigned in the Constitution or Bylaws or by the General Convention. Therefore the Church Council will periodically review the Church's work and make recommendations to the various boards, institutions, and agencies. It will also provide leadership in the Church's cooperative efforts and affiliated relationships with other Churches and will nominate the members of the Standing Committee on Relations to Lutheran Churches. This committee will carry on negotiations with any and all Lutheran Churches on this continent.

Among other duties the Church Council will appoint the members and determine the policies of the Commission on Evangelism, the Commission on Research and Social Action, and the Standing Committee on Worship and Church Music.

The first two of these groups are especially important. The Commission on Evangelism (composed of the president of the Church, two members of the Church Council, two theological professors, two parish pastors, and two laymen) will encourage and assist congregations in spreading the Gospel and in strengthening congregational life. The commission will recommend a director of Evangelism (to be chosen by the Church Council) and will engage the necessary staff to carry out evangelism objectives.

The Commission on Research and Social Action (composed of the president of the Church, one clergy and one lay member of the Church Council, one theological professor, three additional clergymen, and three additional laymen) will study social trends and problems and will assist the Church's boards and agencies in making their programs relevant to the changing attitudes of society. The commission will recommend a director of Research and Social Action and will engage the necessary staff.

The Board of Trustees

While the Church Council is looking after the spiritual affairs of The American Lutheran Church, the Board of Trustees will be handling all the business affairs. Included in these duties are: the execution of all property transactions made in behalf of The American Lutheran Church or any of its divisions or departments; the control of Church expenditures, loans, and fund raising; and the annual recommendation of an operating budget to the Joint Council. The board will also appoint a Personnel Committee of five members, at least three of them laymen, whose chief responsibility will be to make recommendations concerning working conditions and salaries in the Church offices.

Composing the Board of Trustees will be nine members, at least six of them laymen, who will be elected by the General Convention for a term of six years. No member may succeed himself more than once. Staff administrators, elected by the board, will be: executive secretary, director of stewardship, treasurer, auditor, and legal counsel. The Board of Trustees will meet as often as the business of the Church may require, and must meet at least once every three months.

The Joint Council

Now back to the Joint Council, which includes all the members of the Church Council and the Board of Trustees, plus the secretary of the Church. As often as necessary, and at least once a year, the Joint Council will meet in order to deal with emergency situations and other matters which necessitate action before the next General Convention. Its legislative acts, however, will require a majority vote of all its members and must be presented to the next General Convention for review.

The Joint Council will receive reports and resolutions of the var districts, officers, officials, boards, c missions, and committees of Church and transmit them to General Convention with its re tions. Since the Joint Council is interim legislative authority it will function as the Church's interp tive agency for all requested inter tations of the Constitution and laws.

"I'll have to admit," Bill Davis terrupted, "that I'm beginning to a lot better about the big power the new Church. The setup sou pretty good to me—although the J Council with 56 members is sure ing to need a big meeting room. M be," he grinned, "I could sell the public-address system."

Without pausing to give ser thought to this bright idea, Bill sumed his quest for knowledge a the operation of The American theran Church. "I'm still a bit fused by this organizational ch he said. "The Church Council and Board of Trustees are labeled po determining bodies. But so are th visions and auxiliaries. What's the ference?"

Since Bill Davis is a radio-TV m perhaps a program analogy will vide the clearest explanation he even though the analogy is far f perfect. Just as radio and TV progr have sponsors, producers, and d tors, so in a sense will the progra The American Lutheran Church. sponsors, of course, will be members of the Church. Servin the capacity of the producers wil the Church Council and the Boar Trustees, since they will do the b planning and supervising. Simil the directors will be the board the divisions and auxiliaries, who actually "put the show on the air."

A trite but less vulnerable des tion of the divisions and auxili would be "working arms" of Church. Or perhaps they could called the activity centers. Bill D might even call them channels makes little difference, really, so as he understands their purpose how they will function.

(Continued in next

lissionary Sponsorship . . .

. . . a "personal" way for individuals, congregations, and groups to participate in the support of missionaries through special giving over and beyond the budget. Here is what the program has meant to sponsors and sponsored . . .

was a natural for us . . .

By Warren G. Heggem

ssionary sponsorship was a natural for Oak Knoll eran Church in Wayzata, Minnesota.

ssionary Philip Luttio's family grew up in our egation. Phil went to the seminary—then came ll to foreign missions and Japan.

at could his home congregation do to help him? onary sponsorship was the answer.

m this experience our congregation has been richly d. We are a young congregation with a large and a building program. Could we afford to give e general mission program of the Church? We ered. We found that we couldn't afford not to. we have a debt. Over $100,000. Yes, we have build- lans—over $100,000 additional.

our congregations, we talk about the individual's to give. He needs to give and thus increase his ual life. But the congregation, also, needs to "give e." The congregation needs to increase its spiritual t does this by giving.

d will never close the door of a church that is g to missions. He is depending upon that church. vise with an individual. When God is depending an individual He is blessing that life and causing develop, grow, and continue.

church, like an individual, that only looks within nes the breeding ground for spiritual disaster. A h, like an individual, that looks beyond its own to the needs of others becomes the breeding nd for spiritual growth and outreach. We all need t God's world view. When we look to the needs ners, somehow we don't notice our own aches and . We have to break out from the four walls of wn congregation and see the "world as our parish." e "great" church, we have been told, gives more issions than it uses itself. There are not many in rica. But this is a goal for every congregation to towards.

re realistic, perhaps, would be a congregation giv- alf its income to missions. This is what we hope to do at Oak Knoll Lutheran. Last year we gave 13.6% of our income to benevolence. In the future we hope to give 50%. Last year 34.6% of our income went to our building fund and debt retirement program. But we will not always have debts. We will not always have building funds. Then where can this money be used? The answer—missions. The building and debt retirement funds combined with our present mission giving will greatly expand our mission outreach. In the foreseeable future (four or five years) our debt will be paid, our building completed, but our standard of giving must remain the same. Where do we plan to put the money? Missions.

One of our laymen put it this way. "Missions is the 'profit, motive' of the Christian congregation. This is what we are in business for."

In our congregation we support a mission family. However, I note that God has blessed us and that all our benevolence giving has increased proportionately. District, synod, and local missions have gone up consistently each year.

The theology of missions is not too complicated. It is each individual Christian working through his congregation to bring Christ to all the world. What other hands has Christ than our hands? What other feet has Christ than our feet? What other tongue has Christ than our tongue? It is still God's plan that through the Church, His congregation, the Communion of Saints, the "good news" is to reach around the world.

What are the blessings?

Supporting missions gives your congregation—

- A sense of "being there" on the "mission fronts" of the world.
- The certainty that you are doing God's work.
- The assurance that God is using your congregation.
- The sense of obedience to Christ's command.
- The sense of being alive to God's challenge today.

Yes, we have a debt but we're in business for God, and we want to show a profit—missions.

Our sponsoring congregation gave us courage... By Philip L

I must admit that I was getting discouraged. The response to our preaching had been poor. The attendance at the weekly meetings had been dropping, until only a few came. Of course we could quit this place and concentrate on our other work. The central congregation and other preaching places on the peninsula could use our time. Besides, there were a quarter of a million people in our district, and only one missionary. Witnessing possibilities were unlimited.

Yet, should we give up the present opportunity because it was difficult? Maybe it was a desire for heroism, or perhaps my unwillingness to admit defeat, that made me reply, "Let's continue the meetings—even if only one comes." This we did.

And there were many Thursday nights when only one did come. It was Mrs. Inue. Click, clack, click, clack—her wooden geta (clogs) echoed down the dark, narrow street. She pushed open the sliding door, entered the hallway, and removed her geta. Then each step creaked as she made her way up to the second-floor meeting room. After folding her shawl she sat down in the Japanese kneeling position behind a low table. The light from the drop cord bulb reflected in her eyes that were still moist from the cold night wind. She opened her New Testament. Yet, Mrs. Inue seemed so far from the door of faith. In her darkness, she was somehow unable to receive the Christ whom we so wanted to share with her.

Daikan (midwinter) was upon us. It was cold! People wouldn't come to the meetings, and we were getting nowhere.

But then, during the coldest season, came spring. We were given the rare opportunity to use a team of Jap evangelists. A special series of meetings was sche in the unheated public hall, and people came—r more than expected. After one of the services Mrs. came with radiant face to tell us, "Now I believe. I understand; I too am a Christian." And we saw several months later when the first cluster of beli was baptized. A church was begun!

"But why are we so amazed by these miracle asked my wife. "After all this is obvious. Reme how we have sent back prayer requests to the co gation at home? Our friends have been prayin this work, and these are the results." I'm conv that the real mission work in that place has been by those who have prayed. Moreover, by their cessions, we have been kept from utter discourage

Before leaving for Japan we had heard the defin "A missionary is one who disappears beyond the zon." This sounded slightly humorous, and yet a pleasant thought occurred to us. We wondered if our friends would forget us after our departur least in one congregation this was not the case. Japanese postman will never know the full effect us of his frequent trips to our door with l packages, and gifts from our sponsoring congreg bringing heart-warming encouragement.

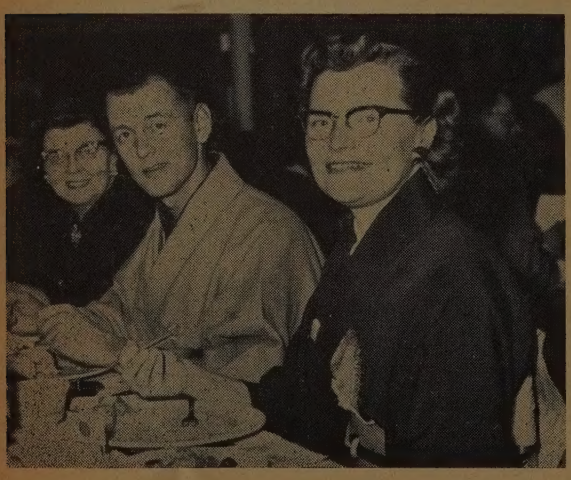
Now, back on furlough, we have been able to the members of Oak Knoll congregation who sponsored us. These are the folks who have do much to continually assure us these past six yea their friendship and partnership in the Gospel. W deep satisfaction this personal relationship has been

Rope-holders are vitally important to those wh down into the "mission well." We are under the commission: we are brothers and sisters in Christ, a common task, which at times is dark and dif at times dramatic and rewarding. But at all tim is consuming and urgent. It is gratifying to have minded partners, who are so obedient to Christ's Commission that they support us financially so w go.

It will be hard to part as we leave again this su for Japan. But we are confident that the Lord continue to strengthen the bond between us an sponsoring churches as we labor together on both of the ocean, to bring men into a saving relatio with Christ Jesus.

(When the Luttios return to Japan they wi partially sponsored by a second congregation, the p in Crooks, South Dakota.)

The Luttios at Oak Knoll's mission festival.



Stanley Tung, former president of the Taiwan Lutheran Church, personally thanked First Lutheran at Albert Lea, Minnesota, for sending the Wogstads to work in his church.

r congregation was "shook up"...

By Melford S. Knutson

hen Sylvia Fritz Frerichs went with her husband ALC mission field in New Guinea, our congre- was "shook up." Here was one of the most ed young people to grow up in this church giving hole life to the "making of disciples of the people heathen nation." The rest of us had done so very for God's Kingdom even in a monetary way. We to pray for a new vision.

en Erling and Lilah Boe Hestenes were ready to do medical work in Zululand. They were two of gifted young people who now had decided to- r to give their lives to full-time service in the dom. Since Lilah had been a parish secretary in t Church in St. Paul, that congregation had priori- them for sponsorship even though both of them ged to us. But their going convicted us all the and helped to raise our sights. We continued to God to open our eyes.

xt Marlin and Ila May Larson Wogstad, who had ed at the age of ten to be missionaries some day, ready to study Chinese at Yale in preparation for in Formosa. To be their sponsors was a privilege that made us feel very humble. They were doing so much and our part seemed so small that the congregation asked to sponsor another family.

The next year the Women's Aid and Mission Society decided they wanted to sponsor a missionary family, the Sunday school a single missionary, and the congregation a third missionary family. About that time Robert Wulff, one of our members, started his own leprosy mission in Thailand and later the Sunday school decided to pay the full salary of his medical doctor, Dr. Chen T. Wang.

These sponsorships have made synodical support as essential to church membership as bread and butter are to daily sustenance. There is no "status quo" feeling but a constant yearning and longing to do more for His Name's sake. Scholarships for the Christian education of our youth, a home for the aged, a deep concern for the needs of the seminary of our Church, the adoption of a Home Mission parish, and now the Church-of-the-Month Club have boosted benevolence giving to $70,000 a year.

But, best of all, these sponsorships have awakened the congregation to a realization of the Church as the family of God. The narrow confines of our own congregation, community, or country are deadening to the work of God. There is nothing that can stunt the growth of a church more rapidly than the "smugness" of a congregation. The specific responsibilities that a congregation receives through missionary sponsorships at the other end of the world suddenly make one aware of the things that must be done between those two points, and there is no time to become unbalanced or weary in these efforts.

The command Jesus gave to His Church was "Go and make disciples of all nations." If we are true to Him, we will keep that banner in front of all our efforts. In this Christian nation we have every opportunity to hear the Gospel but the heathen know not where to turn. A parent will never allow the prodigal son to be out of her thoughts for one moment. She will spend nine-tenths of her energy trying to find him. But she still gives everything she can to help her other children grow in Christ-likeness. So it is with the Church. We cannot afford to lose the vision of the salvation of the lost in the dark continents. With a burning zeal for their salvation we will work even harder to save America, too.

(Sponsorship support may be given for a year, a month, or a day. The Foreign Missions office will gladly supply the details.)

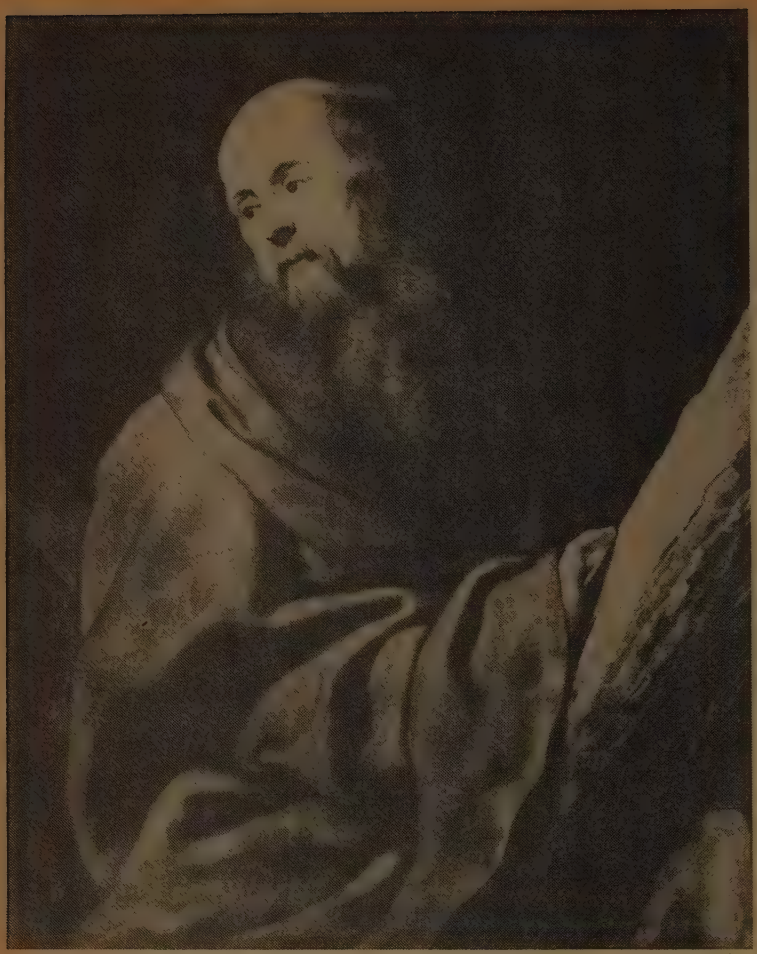


Photo by Three Lions

The painting above is one of a series of the Apostles by the most noted of Flemish painters, Peter Paul Rubens (1577-1640).

Andrew—
Winner
of Souls

This is Andrew. Andrew—one of the Twelve. Here we shall call him drew the Soul Winner." His name does not loom large in the G record, not nearly as large as does that of his brother, Simon Peter. only recorded twelve times in the entire New Testament. There is no tion of him in connection with the Passion Story of our Lord.

But that does not mean that we discount him. Far from it. Had h had what it takes to be a disciple, our Lord would not have chosen The key to understanding him is no doubt found in the lovely story of he led his brother to Christ. It is in the first chapter of John's G verses 35-42. It was John the Baptist's words, "Behold, the Lamb of G which caused Andrew to join himself to Jesus. After a day's sojourn the Lord, we are told that Andrew "first found his brother Simon, and to him, 'We have found the Messiah' (which means Christ). He br him to Jesus."

That may not be much to go on, but, on the other hand, it may we the key to understanding Andrew. Like James, he was content to wa the shadow of a more famous brother. And do not many of us do that he was not the least among men for all that. No, he is remembered, no other reason, because "he brought him to Jesus." And what finer is there of Calvary than millions of soul-winners, people whose gr desire in life is to bring people to Jesus? This is Andrew—humble and effacing, but courageous in bringing others to Jesus.

The Glory of Being Sent

By O. G. Malmin

s thou didst send me into the world, so have I them into the world. And for their sake I conse- myself, that they also may be consecrated in truth.
—John 17:18-19

he glory of our discipleship shows itself in service. claim discipleship with Jesus Christ and at the e time to refuse to serve Him cannot but cast doubt n the reality of the discipleship itself.

rvice is the result of being sent. That is to say, Christian who has been obedient to the promptings he Holy Spirit can say, "I am where I am because placed me here; I do what I am doing because told me to do it; I have been sent."

he Apostle Paul put it with simple directness in one is epistles: "Only, let every one lead the life which Lord has assigned to him, and in which God has d him" (I Corinthians 7:17). That is the doctrine Christian Vocation" made plain!

sus is glorified when His disciples have a sense of ion. When that sense of mission shows itself, the ld begins to ask questions. "Who is this whose on the lives of people is so great that they go re He sends them, live as He would have them live, what He bids them do—yes, even lay down their because they love Him?" Remember Jesus' words he Sermon on the Mount: "That they may see your l works and give glory to your Father who is in ven."

he power to give glory to God by life and service es from God. It is at this point that the connection veen the glory of being "sent" and the glory of g "placed" and of being "guarded" becomes evident. three are in reality one and make up the glory of istian discipleship. It is all a matter of consecration, dedication, of commitment. "And for their sake I secrate myself, that they also may be consecrated in h."

is a source of never-ending astonishment to the world to observe how complete the commitment may become. While I have never met a Christian who dared to say that he was "fully surrendered" to the will of his Lord in the sense that his commitment was perfect, I have seen many a one whose dedication went so far beyond the human that it was quite easy to see that it *had* to be divine power which made it possible.

There is the old and time-worn story of the man who observed a missionary nurse performing her duties among plague-stricken people in a wretched mission hospital. The man exclaimed, "I wouldn't do that for a million dollars." The nurse calmly rejoined, "Neither would I. But I gladly do it for my Lord." That, of course, is the whole point.

Let us be very clear on one thing: There has been far too much of a tendency to confine the idea of service, of being "sent," to those whose time, professionally, is completely devoted to Christian service. It is easy to think that it is only the pastor, or the missionary, or the parish worker, or the teacher who is really "sent." So we speak of "full-time" Christian service—as though it were possible to be a "part-time" Christian!

If that were the situation, it would mean that whatever glory accrues to our Lord because of our discipleship would be pathetically limited. But it is not the situation. Every one who bears the name of the redeemed has been "sent." Every one of them lives to serve. And therefore every one of them sheds glory on the name of Him who redeemed them.

Our Lord, Thou hast sent us into Thy vineyard, and we thank Thee for our place in it. Wherever we are, whatever we do, we want to walk and work to Thy glory. Forgive us that our service is so often indifferent. Forgive us that we so often shed dishonor instead of glory upon Thy name. Conform us to Thy will that Thou mayest use us increasingly. Amen.

Editorials...

That Ecumenical Council

It is not surprising that Pope John's statement of intention to call an Ecumenical Council should cause widespread discussion. This would have been the case even had not the thought been included that others than Roman Catholics might be invited—even, possibly, Protestants. With that thought included, of course both the religious press and the daily press have been hard at conjecturing and interpreting.

Now that a great deal of this discussion is over, it is possible to see the purposes and possibilities more clearly. It seems quite apparent that the chief intent in going beyond the borders of Roman Catholicism is to reach out toward union with the Eastern Church, the so-called "Orthodox Catholic" groups. That makes excellent sense. The original "Great Schism" was between those two groups.

We do confess that we do not believe that the time of reunion between them is at hand. We receive regularly a young people's paper, *Solia,* published by one of the branches of the Orthodox Church. In a recent issue one of the bishops of that group summed up the difficulty by stating that "*We* are the one true Church," certainly not a statement to lead one to believe that the time of reunion is at hand. When two "absolutes" meet, complications are inevitable.

As for Protestants, we find it difficult to understand why there has had to be so much discussion. We agree with one of our contemporaries, who stated editorially that Protestants need not worry much, because they probably will not be invited.

As we see it, an invitation would have to be one of two kinds, neither probable. Protestants might be "invited" in the true sense of being asked to be active participants. If so, that would mean that they would have a share in setting up the agenda for the meeting, in deciding time and place; and, no doubt, they would share in the conduct of the meeting itself—say by a co-chairmanship. Anyone who believes that such an invitation could be forthcoming is lacking in realism.

The other possibility is the more likely one, namely that the invitation would be "to return to Rome." That is, we would be given a cordial and utterly sincere invitation to return to "Mother Church," the fold whence we departed at the time of the Reformation. That would be quite consistent with the Roman Catholic view. And certainly, that sort of invitation would be just as repugnant to the Protestants of the world a full and free invitation would be to Roman Catholi

What we mean is that we consider it comple impossible that the conference will be truly "ecum cal" in the sense of embracing all of the wor Christendom. Whatever action the Eastern Chu takes, we are quite sure that there will be no Pro tants participating actively.

That leaves, of course, the possibility of "observe We have seen little discussion of that point. In opinion, a bonafide invitation issued to, for exam the World Council of Churches, to send official obs ers should be given serious consideration. After the door of WCC assemblies is open to representati of the Roman Catholic Church (although we con that we are not sure how "official" their obser are). Since anything which affects any group wit Christendom does affect all, we can see no reason Protestants should not be observers.

Beyond that we do not see how any Protestant gr could go without a complete reversal by the Ro Catholic Church of its present stand. Since that st is doctrinal, involving the very basis for that Chur teaching concerning the Church, there seems to be present meeting point. In the meanwhile, we h every right, and indeed duty, to wish for the Ro Catholic Church a fruitful meeting.

Weird and Wonderful

What a simple typographical error can do to so thing in print is often weird and wonderful! For ample, the beautiful statement, "They were *united* the bonds of love," says something quite differen just two little letters are transposed and what is "unit becomes "untied." And our beloved hymn, "Now *S* We Now Rejoice," means something else if the is left off the word "sing."

Two weeks ago an editorial on the refusal of Lutheran Church—Missouri Synod to discuss co-op tion contained the perfectly sound statement that "M souri is within her rights in *declining* to discuss n ters with us." At least that's what we thought we wr But it came out "recline" instead of "decline." So of our friends have been rubbing that one in since. So we hasten to say that it should have b "decline." But we also add that if Missouri want "recline" while she talks with the rest of us, it's right with us!

Innocents Abroad

But, You See, I Am Innocent

friend who deals with people as pastor and coun-
or tells me that it is more and more difficult to get
n to think in terms of categories of sin and repent-
e. They will, he says, admit to certain actions readily
ugh, but they will rarely say, "I am sorry I did this
g. I know it was wrong. I have sinned against
n God and my neighbor. I need to be forgiven."
ome months ago I had a dream in which I was
nd guilty of an obscure transgression and im-
oned. The dream had a sharpness of contour and
ear sequence of events rare in my woolly sleep life.
all nevertheless forego the pleasure of telling about
n detail and report only one brief scene. I am mov-
down a brightly-lit prison corridor with other in-
es. The floor is painted gray and I am annoyed
fleeces of lint which have accumulated here and
re. I make a mental note of this untidiness which
all report to the proper authorities. The corridor
ens into a vestibule. Here I encounter a woman in
ched linen, obviously a prison matron or some other
cial. I begin pleading with her. The ceiling light
ery strong on her face. She has a look of indifference
bored amusement which turns into solid unbelief
say to her with the intensity of dream talk, "But,
see, I am innocent, absolutely innocent!"

The Fallacy of Cause

eople caught in a violation of a moral principle will
ue their innocence on the grounds that what they
was caused by factors outside themselves. I am
olved in an emotional crisis. I have a glandular dis-
ance. I come from a broken home. I was confused.
was beguiled, seduced, tempted, drugged, brain-
hed, unduly influenced. The woman tempted me.
e serpent tempted me. Someone else did it and got
with it. I am not well. I did it for my family. I
it to prove something. I didn't love my wife. I
n't love my husband. God let me down. Life has
n pretty rough. What can you expect in a capitalistic
ety? What can you expect in an atomic age? Why
they have to draft me into the Army? They made
read Darwin. I need to see my analyst.

The Unmoved Mover

The assumption underlying this kind of reasoning
hat personal guilt in order to be guilt must be un-
affected by outward circumstances. In other words, I do not sin unless I do so in a vacuum. As soon as things cause me to sin, I am no longer responsible. The corollary of this is that when I really sin, I do so suddenly. I sin by an immediate and mysterious veering of the will.

All We Like Sheep

This kind of reasoning is almost unbelievably slovenly. The Biblical doctrine is not that sin is unrelated to causes outside the will but that the will co-operates with such causes to bring about transgression. Furthermore, the Bible nowhere suggests that the process of sinning is sudden. In the Bible sinning is a slow and sometimes imperceptible process—like a sheep going astray. When is a sheep with the flock and when is it not? So subtle is sinning.

Consent

The thing we must determine is not so much the precise point at which we decided to sin (which is impossible) as the point at which we gave conscious-unconscious consent to the climate of transgression—the point at which we found a complex of unrighteous attitudes no longer repugnant to us but almost, almost acceptable.

The Bible is serious about temptation because it is in this shadow world that sin is spawned. It is here that I begin to entertain the thought of sinning. It is here that the loathsome face of transgression is softened by enchanting mists. Here that act has its beginning which when it is consummated strikes me as being not my act at all but the deed of a secret and alien force.

For the Family Altar

J. R. Hester

Toward Palm Sunday *Golgo*

The Epistle: Philippians 2:5-11 • The Gospel: Matthew 21:1-9

Monday, March 16

PLACE OF THE SKULL

Read John 19:18

There they crucified him.

It was a despised place, a rise in the ground outside the walls of Jerusalem. The "Place of the Skull," it was called. Many criminals had been executed there. Robbers, cheaters, murderers, reactionaries, all had been put to death on this site. And now they bring Jesus to Golgotha. He is to die as a criminal. Here He will hang on the cross, His life slowly crushed out of Him. He will endure the shame of it, and the mockery. He will know the bitterness of being forsaken of man and God. Here He will pay the price God had asked.

We would not think lightly, dear Jesus, of Your suffering and shame on Golgotha, nor gloss it over with pretty words. You did go to the Place of the Skull; You went to a horrid death because You went to do battle with a real enemy, a scourge, a sickness unto death that has affected Your creation. Make me see the deep meaning of what it is You have done for me. Amen.

Tuesday, March 17

THE SERVANT

Read Philippians 2:8

He humbled himself and became obedient unto death, even death on a cross.

Nobody forced Jesus to His death. It is true that it was determined by men that Jesus should die, but all along the way Jesus could have escaped from it. He went willingly. It was consistent with His whole program that He should do so. It was as a servant He came. It was inevitable, then, that coming to serve in order to save, He should lay down His life. There was no other course open to Him except to die if He wished to be obedient to the will of God.

For this, O Jesus, Your Name is exalted in all the earth. Fill me with true adoration and praise for You, because the service You wanted to bring asked a price that You were willing, yes anxious, to pay. I, too, want a large share in confessing Your holy Name, and witnessing to Your love. Love so amazing demands that I love in return, and seek to serve in every way I can.

Wednesday, March 18

END OF THE ROAD

Read John 19:30

He said, "It is finished"; and bowed his head and gave up his spirit.

When Jesus died on Golgotha, it not an interruption in the plan of G it was the completion of the payn God demanded for the sin of mankind was not an unexpected turn in the r it was the end of the road, for J said, "It is finished." Two things had accomplished: He had fulfilled righteousness so that sinners would their righteousness in Him; He had sumed the Cup the Father had off Him drinking it completely, thus su ing for the guilt of all man's sin.

I thank You, dear Jesus, that went to the very end of the road, fering for my sin, so that there is me a road of righteousness leading peace with God. You have built for this road, which needs no improveme no repairs. Keep me walking upon O Jesus, thus honoring You and mal of good effect all that You have done Your Name. Amen.

✚

Thursday, March 19

PARTICIPANTS

Read Galatians 2:20

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me.

One of the deep truths of Golgotha is that Christ was made a curse for us. His death has given us life. Every person who comes to the foot of the cross and sees this truth becomes a participant in this sense, that self is crucified. There is a consciousness of the fact that there is no life except in Christ. As a believer I cannot live to the flesh and go merrily on my way. No, I have a share in the experience of my Savior.

Salvation, O Lord, is not a cheap gift that You have offered to sinners. The price You paid is dear. Yet You give it unto us freely if we reach out and accept it. But teach us that if we share in Your salvation we also must share in the cross, the crucifying of self, stand up against the onslaughts of the world, die unto self, that we may live unto Christ.

Friday, March 20

THE MAGNET

Read John 12:32

"And I, when I am lifted up from the earth, will draw all men to myself."

The death of Jesus was the most amazing and most important event that ever took place in the history of the world. Every believer is ready to agree with this statement. Jesus, through His sacrificial death, as well as through the whole manner of His life, has become indelibly written into the pages of history as well as the consciousness of all people. Those who are not drawn to believe in Him at least are forced to consider Him. For He is not One to be set aside easily.

I thank You, blessed Jesus, that I have been drawn to You and by the Holy Spirit have been enlightened to see You as my Savior. Make all who are drawn by the great magnet of Your sacrificial love to accept what You have done, and rely fully upon the redemption You have prepared. Help those who have been drawn to You to live as those who are grateful. Amen.

Saturday, March 21

MOUNT CALVARY

Read Psalms 121:1

I lift up my eyes to the hills. F whence does my help come?

Golgotha, also called Mount Calv has become in the minds of Christ the holiest spot on earth, for it there that the story of God's love carried out to its fulfillment. The verse of the 121st Psalm expresses feelings of all who look up to G knowing that all blessings, all th helpful come from Him. And it through Calvary, the place of our pe that all the blessings of God are rou That is why Calvary has meaning to

We lift up our eyes, dear Jesus, Calvary, and we are thankful. We them up to the place of Your sacri and we are filled with resolve to our cross in Your service. We look to the place of the skull, and we are minded of the sinfulness of sin, and reality of the enemy. We lift up voices and our hearts in devotion praise to You. Amen.

day School "Spoils hildren," Says Critic

nday school spoils children, a Chi- theologian told the Division of tian Education of the National cil of Churches at its annual ng in Omaha.

children hear for some time is na loves me, Papa loves me, er loves me, God loves me," said Marcus Barth, "and this develops ntered young egoists. Come age r 14, they discover other people e world, and all hell breaks loose."

Barth, a member of the Fed- l Theological Faculty of the ersity of Chicago, is the son of amous Swiss theologian, Dr. Karl . He referred to the way the is generally presented in U.S. ay church schools as "domesticat- up, used only for moralizing pur- ." Most churches, he declared, a "pre-Heaven hedge" around hild, and then "later he is dis- nted."

nday school lessons, he added, are nice books with pretty pictures, rubbish." At the same time, he condemned the "chopping up" of Bible stories, in which "Egyptians never drowned and John the Baptist was not beheaded."

He called this "canned food, carefully prepared, but the vitamins are gone." Real life showing people as they are is cut away, he said. "Even eight-year-olds can know that all the world is not rosy."

A former Evangelical Reformed minister in Basle, Switz., Dr. Barth said that secular schools are just beginning to re-evaluate themselves. "Twenty years from now," he said, "the Sunday schools may do likewise. They, as well as public schools, should not follow but should be ahead of the development of the child.

"Love, as taught in the Bible, should not be talked about, but should be demonstrated through stories, not half a dozen, but fifty or a hundred."

In Australia . . .

Jam Graham Rally

More than 10,000 persons jammed West Melbourne Stadium for the opening rally of Billy Graham's 16-week evangelistic crusade in Australia and New Zealand.

Despite a heavy rain, another 5,000 who could not squeeze into the wrestling and fighting arena remained outside to hear the American evangelist's initial sermon through loudspeakers. Radio Australia later described the 30-minute address as "inspiring."

Following the rally, a spokesman for Mr. Graham announced that 622 men and women had come forward to make "decisions for Christ."

As a result of an eye ailment, the 40-year-old evangelist is curtailing his usual heavy schedule during a crusade and is limiting himself to preaching once a day. Doctors have warned him that any extension of his eye trouble, which has affected his vision, could have more serious consequences.

Mr. Graham shared the speakers' platform at the rally with leaders of Churches sponsoring his visit through the Australian Crusade Committee. Churchmen present included officials of the Methodist, Presbyterian, and Anglican communions.

On his arrival in Melbourne, the evangelist was greeted by Chief Justice of Victoria Sir Edmund Herring. Replying to the justice's greeting, Mr. Graham said he believed Australia to be the most strategic and crucial country in the world and what that nation did "could have a far reaching impact on the rest of the world."

—RNS Photo

HIS GARDEN OF EDEN?—Danish archeologists working in the Middle East claim they have found the site of the Biblical Garden of Eden. Shown examining pieces cks, broken pottery, and other keys with which scientists unlock bygone centuries, xplorers claim their discoveries confirm that the area became fertile several thousand ago after a period of desert-like conditions.

What's a Presbyterian?

Typical public impression of a Presbyterian in this country is that he is of Scotch or North Irish descent, anti-artistic and anti-cultural, and excels in making money.

Another public image is that socially a Presbyterian is on a higher prestige level than members of some other Protestant denominations.

These were some of the conclusions drawn from a study made by Dr. Murray S. Stedman, Jr., of Tenafly, N. J., director of information for the United Presbyterian Church in the

U.S.A. He is former head of the political science department at Swarthmore (Pa.) College.

Dr. Stedman reported on his study at a meeting of the denomination's National Commission on Evangelism. The commission's gathering was the first since the denomination was formed last year by a merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

Dr. Stedman studied the public impressions of a Presbyterian in TV, films, newspapers, magazines, and in other writings, by both Presbyterians and non-Presbyterians.

Among his other findings were:

That the Presbyterian Church ranks high as a public service institution.

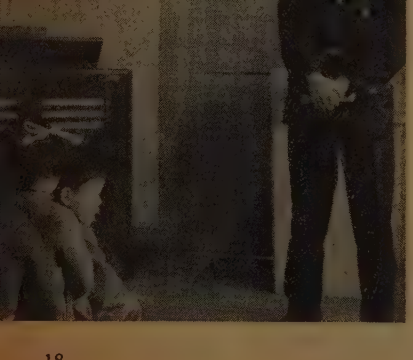
That Protestant theology among the major denominations is fairly standard, with the exception of Episcopalians and Lutherans.

That the public makes little distinction among Presbyterians, Congregationalists, Methodists, and perhaps Baptists, but distinguishes members of these groups from Episcopalians and Lutherans.

And that pre-eminence in producing devotional literature is generally accorded Episcopalians, Quakers, and Methodists.

Dr. Stedman said that on TV the public image of Christianity is symbolized in Roman Catholicism.

"It is probable that the same considerations which induce film writers to emphasize Roman Catholicism in motion pictures apply to television script writers," he said.



THREE TEACHERS FOR EVERY CLASS—So many students at the International Christian University in Tokyo have volunteered to teach in the Sunday school of the University Church that there are three teachers for every class—and a waiting list. Wearing a typical student's uniform, this teacher leads primary department children in a hymn. Each week more than 150 community and neighborhood youngsters gather for worship and study in an old wooden barn on the campus that serves as the church school.

—RNS Photo

"New Atmosphere" Urged . . .

Strengthen Unity Efforts

Students completing a four-and-a-half-month course at the World Council of Churches' Ecumenical Institute in Bossey, Switzerland, during which they focused their attention on the Roman Catholic Church, were urged to bring a "new atmosphere" to their denominations' Christian unity efforts.

Dr. Hans Wolf, director of the institute, told 42 students from 11 denominations in 21 countries not to return home "self-satisfied." The director said he hoped the students would "open the doors for a new atmosphere and new feeling to enter their own denominations."

He said Christians felt some "expectancy" over proposals to establish relations between the WCC and the Russian Orthodox Church and over the forthcoming Ecumenical Council to be convened by Pope John XXIII in Rome.

"But let us be interested in finding the right obedience in the Church of Jesus Christ," Dr. Wolf declared. "We pray that all of us may be used for the renewal of our Churches."

A service of Holy Communion ended the special course which was given at the institute's Graduate School of Ecumenical Studies. During the sessions, students studied the Catholic Church's relations with the ecumenical movement and its ecclesiology, missiology, and missionary practices.

Denominations represented among the students were: Lutheran, Disciples, Anglican, Congregational, Methodist, Presbyterian, Reformed, Orthodox, Baptist, Unitarian, Syrian Orthodox, and Church of South India.

NUNS RIDE SCOOTERS

The Little Sisters of the Assumption, a Roman Catholic nursing sisterhood, have sought and obtained permission here from Archbishop John C. Heenan of Liverpool, England, to travel about the city on motor scooters.

"Certainly," the archbishop is said to have replied to their request. "Use anything you like except skates."

All the Little Sisters of the Assumption in Britain are trained nurses. They have eleven convents. They nurse the sick—of every race and creed—in their own homes.

Says Americans Don't Understand South Africa

A Dutch Reformed clergyman w recently returned from a tour of United States declares that "Ame frowns whenever she looks on So Africa," simply because Americ lack a true understanding of the r question in this country.

The Rev. J. S. Gerecke, vice ch cellor of Stellenbosch University, main Afrikaans institution of hig learning in South Africa, toured United States under the auspices the U.S.-South Africa Leadership change Program.

Addressing a meeting of the Cl tered Institute of Secretaries in C town, Mr. Gerecke said South A cans did not realize the extent which the press in America is "pa ing a dark and untrue picture of So Africa."

He stressed that "one reason America's attitude toward the Un is the very false and sensational formation" disseminated by the p

Another, he stated, was "the libe ism exaggerated to the point of se mental immaturity" that prevailed the United States.

"Such ill-will could be serious," Gerecke said. "It will take steel our blood, sound thinking, and so policy to convince the outside w that South Africa is trying to s her big problems."

The educator said that during U.S. tour he addressed more than meetings and met about 100 chu university, college and political sonages. He said that most of t intellectual and spiritual leaders "rabid in their condemnation of S

a." However, he noted, they "open to conviction."

ightly or wrongly," Mr. Gerecke "Americans believe theirs is the country which can stop the march ommunism. Therefore they have se as the friend of the non-white That is why they frown on any- hey believe acts against the aspira- of the non-whites."

rch Urged to each Intellectuals

ristian churches were urged re- y to accept the intellectual on his terms and not ask the inquiring ar to check his questions at the or wear a "team uniform."

e Rev. Thayer A. Greene of First gregational Church, Amherst, ., said that if churches accept the ectual, then both will be richer Christianity will have a significant stry to the academic community. e told the annual midwinter meet- of the Congregational Christian

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Washington, D. C. church has an- ed plans to open a European-style house which will specialize in good cultural activities, and restoration of ld-fashioned art of conversation. coffee house will be a project of Church of the Saviour, a non-denomi- al, interracial congregation which has national attention for some other un- dox but successful programs. Rev. Gordon Newton Cosby, 41-year- former army chaplain who is the h's pastor said, "We think the coffee will start a whole new pattern of egational life and serve as a useful ure for evangelism." said it will have a full-time cultural am and be a place where artists can t and discuss their work, poets can readings, and theater-in-the-round can aged. mostly the coffee house will serve as nter for conversational gatherings non-religious intellectuals can ask re- s questions "and get answers," Mr. said. will be welcome, but "we are aim- primarily at the non-religious," the said. "We hope to draw them gh our cultural activities. We don't why they come as long as they do."

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ches that in the past the Church ften attacked or ignored the in- tual with the result that the col- campus and local parish had only zy relationship" to each other.

t now that the intellectual has covered the relevance of Chris- tian theology, he said, the Church has a fresh opportunity to minister to the scholar and stand with the academic community in its concern for free inquiry.

The pastor warned, however, that unless the Church can demonstrate vital concern for the arts, the social and natural sciences, as well as for classes in the Bible, "it will be treated as an interloper in the academic community."

Asserting that the Church can claim no special privileges in the classroom, Mr. Greene said it should be examined with the same amount of detachment and criticism that any other examination of life receives.

If it does not have a fair hearing in colleges and universities, he said, then the Church should speak out, both on the national and local levels. On the other hand, he added, Christian colleges have an equal responsibility to present more adequately competing secular philosophies.

But the Church also has a task of its own, Mr. Greene declared, that of ministering to the intellectual as a person. It is in this area, he said, that the Church encounters problems because it cannot present in the classroom a message which belongs uniquely to the sanctuary.

"Of course it would be easier for the Church not to insist that the intellectual become involved in organized religion," he said. "If the Church were willing to settle for sympathetic appreciation rather than personal commitment, support, and participation, many in the academic community would probably be glad to say a few kind words for the Church as long as they did not have to attend family night suppers, make visits for the Every Member Canvass, or serve on the Board of Trustees."

The Congregational minister pointed out that often the intellectual is "repelled by the crudeness and superficiality of organized institutional religion in America."

Frequently, Mr. Greene said, the intellectual is in active revolt against his own middle class background and therefore "looks with suspicion upon that institution above all others which appears to be the citadel of values he has rejected."

He noted that the intellectual's greatest disenchantment is the discovery that the Christian Church is frequently unwilling to criticize itself.

The pastor suggested that the Church must reaffirm that "the unexamined life is not worth living" and at the same time ask the academic person if the wholly intellectual, detached, and uncommitted life is worth examining.

—RNS Photo

CHILEANS GIVE THEIR MITE—A bag full of money (5,990 pesos—about $55), a gift from Chilean Protestants, who themselves live in dire need, is presented to Church World Service. Miss Betty Richardson, associate director of the inter-church overseas aid program, presented the gift at the annual meeting of the agency's board of managers in Atlantic City, N. J. Receiving the gift is Harper Sibley, chairman of Church World Service.

Melanchthon Anniversary

An international congress of Reformation will be held in Muenster, Germany, Aug. 8-13, 1960, to mark the 400th anniversary of the death of Philip Melanchthon, co-worker of Martin Luther.

Melanchthon, who died in 1560, was chief author of both the Augsburg Confession and the Apology of the Augsburg Confession, classic expositions of Lutheran doctrine.

Plans for the anniversary were made by a committee of the First International Congress on Luther Research. About 100 experts from different denominations in the fields of Luther's theology and Reformation history are expected to attend the sessions.

NLC Votes to Aid New WCC Headquarters

The National Lutheran Council voted at its 41st annual meeting to contribute $50,000 toward the construction of a new headquarters building in Geneva for the World Council of Churches.

Overlooking Lake Geneva, the $2,500,000 structure also will house headquarters of the Lutheran World Federation and serve as a world center for several Protestant denominations. It will be located near the former League of Nations building, which is now the European headquarters of the United Nations.

Administrative Duties Threaten Asian Churches

Newly-inherited autonomy is burdening younger Churches in Asia with a multitude of administrative tasks which threaten to distract them from their basic evangelistic mission, a Lutheran World Federation official said on returning from a 10-week visit to the Far East.

"At this time of transition from mission to Church, it becomes a matter of life-and-death importance to keep the vision of the primary task of evangelism constantly alive and before the churches," warned Dr. Sigurd Aske, associate director of the LWF Department of World Mission.

"Otherwise, the newly added burden of administration easily becomes the focus of attention in the relatively young Churches, sapping the spiritual energy of the leaders."

Dr. Aske returned to federation headquarters after conferring with church and mission leaders in Japan, Taiwan (Formosa), Hong Kong, Malaya, Indonesia, and India.

In India, he saw the young Ebenezer Lutheran Church—a body with 35,000 members spread over three northeastern states—assume fuller authority and responsibility in its own affairs.

Elsewhere in Asia, Dr. Aske discussed a variety of matters with leaders of young Lutheran Churches. They included:

(1) In Japan, the merger of numerous Lutheran groups into a single united Church—which he predicted would be accomplished "within two years."

(2) In Sumatra, Indonesia—an area stricken by civil war—plans for playing host to the second All-Asia Lutheran Conference in 1961.

(3) In Taiwan and Hong Kong, arrangements for closer co-operation between the two areas in the fields of Christian literature and theological education.

Lutheran Encyclopedia Set

Still under preparation, the Lutheran World Encyclopedia is tentatively scheduled to be off the press in time for the next general assembly of the Lutheran World Federation in Helsinki, Finland in 1963.

Arrangements for completion of the encyclopedia and its publication "in four to five years" were made at a conference in Dubuque, Ia. by three principals involved in the project. They are: Dr. Carl Lund-Quist of Geneva, Switzerland, LWF executive secretary; Dr. Julius Bodensieck of Wartburg Theological Seminary, tor of the international reference w and William Gentz, book edito Augsburg Publishing House, M apolis, which will publish the cyclopedia.

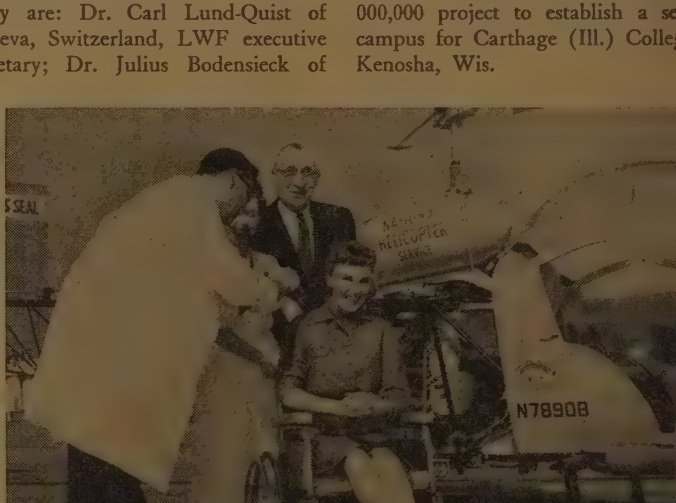
Launched at the LWF genera sembly in Hannover, Germany 1952, the reference work under ent plans will include articles tributed by some 750 scholars thro out the world.

Launch Fund Drive

A $1,500,000 Lutheran educatio vance fund campaign was laun by the Northwest Synod, United theran Church in America, at a sp synod assembly in Minneapolis.

One third of the money, $500 has been earmarked for endow and expansion of Northwestern theran Theological Seminary, M apolis, which the synod operates 20-acre site in suburban Bloomin has been obtained as a possible for an expanded and integrated nary.)

The remaining million dollars be used as the synod's share of a 000,000 project to establish a se campus for Carthage (Ill.) Colle Kenosha, Wis.



AMBUCOPTER IN SERVICE—Molly Bee, Hollywood singing star, played "patient the first demonstration flight of the ambulance helicopter service inaugurated by fornia Lutheran Hospital in Los Angeles. Since ordinary surface ambulances are ham by traffic congestion in large cities like Los Angeles, the hospital conceived of the of providing fast helicopter service for emergencies. The 19-mile trip on the firs was made in less than 10 minutes.

d Awarded Fellowship

r. Robert H. Boyd of Luther Theo-al Seminary, St. Paul, Minn., has awarded a $4,000 faculty fellow- from the American Association heological Schools.

r. Boyd will use the fellowship ng his forthcoming sabbatical (1959-60) from the seminary. and Mrs. Boyd and their two lren will sail for Europe in August. e will concentrate his study on Testament theology at the Uni- ty of Heidelberg, Germany, with consultations planned with facul- embers from German universities Bonn, Teubingen, and Erlangen, l University in Switzerland, and e University of Oslo, Norway.

r. Boyd, 46, has been professor Hebrew and Old Testament Exege- at Luther Seminary since 1946, re he has also served as registrar. urope, he plans to further prepara- of materials for a book dealing the Psalter and wisdom literature e Old Testament.

sloff Advises Seminarians

inisters must make their preach- relevant to the contemporary situ- , said Dr. Carl F. Wisloff at er Theological Seminary in St.

e pastors should be careful about words they employ and should use an old-fashioned vocabulary. should also try to understand real needs of their listeners, he d. But what is most important, aid, is to give the real message e Bible.

here is a tendency in churches e so much concerned about the ghts of people today that we for- hat modern man doesn't know the thing about the things which be od," he said. "He must be told."

r. Wisloff is president of the In- ndent Lutheran seminary (Me- etsfakultetet) of Oslo, Norway.

an interview, he explained that eminary was established by Chris- believers 50 years ago because 'theological modernism" in the theological faculty of the State University of Oslo. He said the theology of the state faculty has greatly changed and now leans to "neo-orthodoxy."

Dr. Wisloff said that attendance in churches of Norway varies a great deal by regions and is "not as good as it should be." The prayer houses (chapels) of the inner missions established by laymen are well attended, he reported.

All foreign mission efforts from Norway are carried out by independent Christian societies, he reported. Evangelism, too, is primarily a laymen's effort, he said.

He said the "preaching-teaching-reaching" missions which The Evangelical Lutheran Church had introduced to Norway had been "a real inspiration" and that Norwegians had learned a lot from them.

By Act of Congress

By an act of Congress, the Rev. and Mrs. Lewis Davidson and children have recently been able to return to Japan for their second term as missionaries after furlough in the United States. While in Japan the Davidsons adopted two children who, under existing laws, would need two years' residence in the United States in order to secure their United States citizenship. They were, however, able to return to Japan after the regular fifteen months' furlough because of a bill passed by Congress at its last session.

About a year ago the normal rule requiring two years' residence in this country in order that an adopted child gain full citizenship was amended so that only one year's residence would be required for adopted children of parents under certain categories. These categories were: members of armed forces, persons in employ of the United States, of an American institute of research, or of an American firm or corporation engaged in development of foreign trade or commerce of the United States, and employees of a public international organization in which the United States participates by treaty or statute.

The omission of missionaries from these categories was called to the attention of the Senate. Senator Thye and Congressman Judd took immediate action introducing bills to extend this provision to children adopted by missionaries. Through their sponsorship and continued interest, bills were passed in the Senate and in Congress and signed by the President of the United States early this fall.

People

The Rev. John Refsell, pastor of Trinity Church, Milwaukee, Wis. for the past five years, becomes associate pastor of Edison Park Church, Chicago, Ill., on March 15.

The Rev. Rolf Borg-Breen has resigned as pastor of Paradise Church, Paradise, Calif. in order to accept a call to serve Our Savior's Church, East Palo Alto, Calif.

A new automobile was recently presented by Palestine Church in Huxley and Nazareth Church in Cambridge, Ia., to **the Rev. Clyde Brueland,** pastor of the parish.

The Rev. Ray Farness has resigned as pastor of First Church, Duluth, Minn. in order to accept a call to Grace Church, Palo Alto, Calif.

Churches

Silverton, Ore.—Trinity Church, the Rev. Alvin Selid, pastor, recently approved a $35,000 sponsorship loan to Faith Church, Albany, Ore., which will enable them to refinance their church loan and build a Sunday school unit.

Brooklyn, N. Y.—Two ELC churches in this city, Trinity and Zion, are among 7 churches that will hold children's Holy Week services this year under the sponsorship of the Brooklyn Division of New York Protestant Council. Children who attend the services come from released time classes in the various areas. About 1,300 children are expected at the two services in the ELC churches.

Moorhead, Minn.—The sponsorship loan of up to $100,000 voted recently by Trinity Church here is being given to Christ Church in the Lakes area of Southwest Tacoma, Wash. Christ

Church is being established under the leadership of the Rev. E. M. Nesse, formerly of Yakima, Wash.

Want Ad

Rate: $1.00 a line, minimum charge $4.00

For sale—Baldwin electronic organ, Model 5. Full pedal base and 2 keyboards. Perfect condition, only a few months old. Mrs. Carl O. Dahlberg, Solon Springs, Wis.

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Announcements

Free—50 Lutheran Hymnaries, music edition. Excellent condition. Write Oslo Luth. Church, c/o Reuben TeBeest, Texhoma, Tex.

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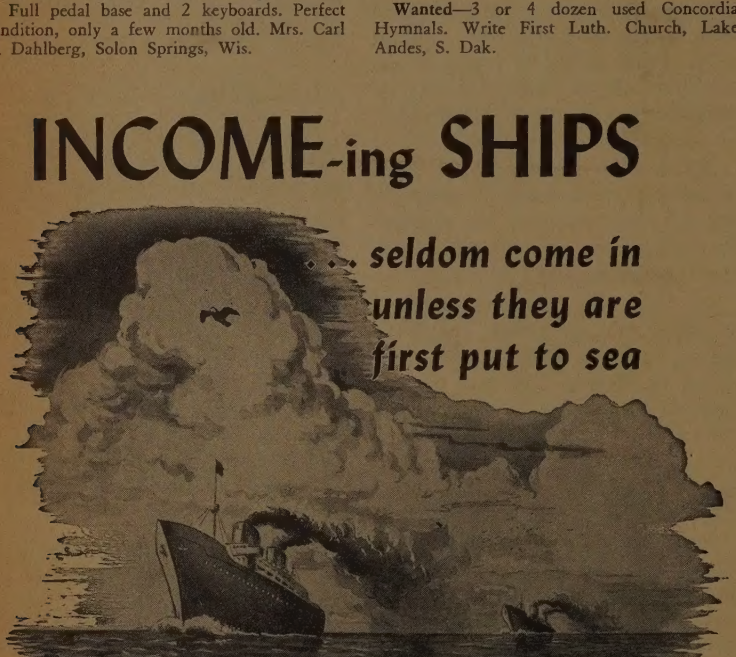

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Homes

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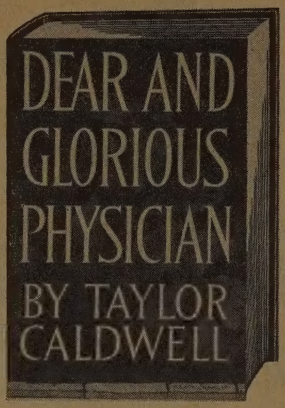

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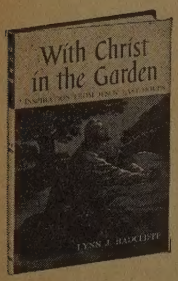

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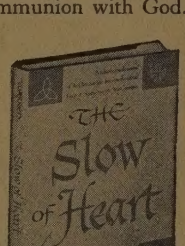

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